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COMMUNICATIONS.

Questions Relative To Communion.

Some seem to think it the apostles were not baptized, and if Judas was not, they may commune without being baptized, and even without conversion. And hence the following questions:

1. Were the Apostles Baptized?  
Three things are clear:—  
1. That John was sent to prepare a people for Christ.

2. That preparation was baptism, and baptism was the sign of conversion.

3. Christ, when He came, took the people thus prepared for Him. "There was a man sent from God whose name was John."—John 1:6. "And he shall go before Him (Christ) in the spirit and power of Elias."—Mal. 4:5. "To make ready people for the Lord."—Luke 1:17.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of Heaven is at hand."—Matt. 3:1.

"John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him, which should come after him, that is, on Christ Jesus."—Acts 13:24.

"Then went out to him Jerusalem and all Judea, and all the region about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3:6.

"The baptism of John, whence was it? from Heaven, or of men?"—Matt. 23:23.

"Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he said, Behold the Lamb of God!"—John 1:35.

"And the two disciples heard him speak, and they followed Jesus."—John 1:37.

"One of the two which heard John speak, and followed Him, Simon Peter by name, when he saw Jesus, he said, Lord, we have found the Messiah, which is, being interpreted, the Christ."—John 1:41, 42.

"Then Jesus answered a question he put to some of John's disciples, and the Jews also, saying, And they came unto John, and said unto him, Rabbi, that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him."—John 3:25.

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him."—John 3:28.

"He answered, but I must be baptized with water, and I have no one to baptize me."—John 3:30.

"Neither Matthew, Mark, nor Luke tell us just at what time during the exodus Judas left the disciples to betray Christ; but John does."—John, Chapter 13.

"When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, I say unto you, that one of you shall betray me."—John 13:21.

"Then the disciples looked one on another, doubting of whom He spake."—John 13:22.

"Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved."—John 13:23.

"Simon Peter therefore beckoned to him, that he should ask Him who it should be of whom He spake."—John 13:24.

"He then lying on Jesus' breast, said unto Him, Lord, who is it?"—John 13:25.

"Jesus answered, He it is, to whom I shall give a sop when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon."—John 13:26, 27.

"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—John 13:28.

3. Judas received the "sop" during the eating of the Passover, and "went immediately out."

4. Therefore, Judas was not at the Communion.

M. V. N.

Maxon, Miss.

The Decay of True Christian Godliness.

NO. 2.

To give the salient points in Rev. Mr. Applebee's sermon at Hookey's theatre in Chicago, from the text in Shakespeare—"Sweet are the uses of adversity"—as promised in my former article, may not appear germane to the subject under consideration, but of this, the reader can better judge when I shall have finished.

He boldly proclaimed that God had nothing to do with the pestilence. To hold that He did, would be to charge Him with the greatest injustice for the good and wicked, the godly and ungodly suffered alike. That we must look to natural causes for the fearful scourge that was devastating the cities, towns and villages of the South. That these causes were easily discovered. They lay in the uncovered cities, poorly ventilated houses, and filthy habits of the Southern people.

They were suffering the penalty, the fearful penalty, of a gross violation of the laws of cleanliness; and, referring to a proclamation of some governor who had set apart a day of humiliation, fasting and prayer to God that He would stay the pestilence, said, "The Southern people had better get out of their knees and go and wash themselves; and that the pestilence would prove a blessing, in that it would compel the people to seek the will of God as revealed in the laws of nature. This sentiment was applauded to the echo; and yet how does it compare with the following? "So the Lord sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beersheba, seventy thousand people."

"He made a way to Hagar; He spared not their soul from death, but gave their life over to pestilence."

"Surely He shall deliver them from the snare of the fowler, and from the noose of the hunter."

"When they fast I will not hear their cry; and when they offer a burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by famine, and by the pestilence."

"A third part of this shall die with the pestilence, and with famine shall they be consumed in the midst of their cities."

"I have sent among you the pestilence after the manner of Egypt."

The Saviour said, "Nation shall rise against nation, and kingdom against kingdom; and then shall be famines, and pestilences, and earthquakes in divers places. And these are the beginning of sorrows."

He said every adversity had its use, though oftentimes the wasp of adversity borrowed into the very core of our afflictions, and maimed our whole lives, whereas, if a fly alighted upon our nose, we would vehemently strike it off with, "Durn that fly!" This brought down the house.

But this suffices for the purposes of this article.

At the First Baptist church—Dr. Evans pastor—I visited several times. It is one of the finest church buildings in Chicago, and I should judge, cost at least one hundred and twenty or fifty thousand dollars. Its furniture is superb, without peevish cushions of crimson rep, Brussels carpets, gorgeous, glittering chandeliers; and, although its seating capacity I should judge to be over one thousand, I did not see over one hundred to one hundred and fifty persons in attendance on either of the three occasions that I was present.

Nearly the same may be said of Dr. Carle's church. It is simply magnificent in its finish and furniture, but where is the audience?

At the Second church, a common building nicely furnished, with an old-fashioned gallery very much like your chapel at Clinton, there were large audiences.

Dr. Galusha Anderson, resigned the pastorate, and Dr. Reddie, of Philadelphia, had just been installed into the pastorate of that church.

These churches all have their great organs and large choirs, with a sort of "drum major" who stands in the centre and beats time. I would not have been looking for the "drum major's" big cap or turban, and the music "staff" or "wand," and when they would get off a pretty good opera, I felt a little like applauding, like I used to do when I went to the opera.

I observed a sort of stiff, business formality attending the worship, in

all these churches, that would undoubtedly freeze out all the spirituality that might possess a man, on entering the church. The truth is, I never felt that I was in the house of God, but that I was attending an entertainment gotten up for those who had a little moral or religious refinement, and preferred going to this to that afforded at the theatre.

One thing struck me forcibly at all the churches that I visited while in Chicago, and that was the absence of young people and children in the congregations. I have observed the same thing here in our own church in the goodly city of Meridian, and have been much concerned about it. It is, to me, one of the gloomiest forebodings for our future Zion. If there is any class of individuals to whom, above all others, the gospel should be preached, it is to the young—the children. Their hearts are not yet corroded with sin, their minds not yet burdened with care, nor their consciences seared with vice and iniquity. They are impressionable. They are to be the future guardians of the truth, both in morals and religion; and to rear them up outside the influence of the preached gospel—and what I mean by that is, the gospel preached by man called of God to preach it—involves consequences of the very gravest character to the future well-being of both State and Church. And the question at once suggests itself, "Why is it that so few children attend church in our towns and cities?"

Is not the Sabbath-school that keeps them away? It is an easy matter to see one, two, three, and even five hundred children at Sabbath-school, when at the same church, and where whose auspices the Sabbath-school is conducted; you will rarely ever find as many dozens at preaching.

But this article is long enough. I will examine this a little further in my next.

CLIO.

Rev. J. A. Isom.

A large circle of relatives and friends mourn over the early death of our beloved brother, which occurred at Oxford, Miss., on the 25th of August.

I regret my inability to gratify a natural desire of the many who loved him, and who will cherish his memory, to know something of the beginning and the growth of a life which blossomed into such rare beauty and fragrance. All the members of his family, from whom the incidents, connected with his early life, might be obtained, now live in a distant State. My acquaintance with him extends no further back than his career as a student at the University of Mississippi. Though he was not then a Christian, yet his affectionate disposition, studious habits, and upright conduct won the esteem of his fellow-students and the regard of his instructors, and pointed him out as a youth of no ordinary promise.

During the vacation, following the close of his Sophomore year, he was converted at a Methodist camp-meeting, and, though strong social ties bound him to another denomination, he followed his convictions, and became a member of the Baptist church. To the attractions of a naturally amiable disposition, were now added the graces of a lovely Christian character. So uniform and consistent was his walk, that when, during the last year of his College course, he felt that God was calling him to be his ambassador, his pastor and his brethren rejoiced at the prospect of seeing one more faithful and earnest laborer in the whitening harvest, and had no fears or misgivings when they licensed him to preach. Wishing to qualify himself for more efficient work in the Master's service, he entered the Southern Baptist Theological Seminary after completing his University course.

The greater part of his first vacation, he spent at Oxford among the people whom he loved and who loved him. Many will long remember the heart-moving words that fell from the lips of the young preacher. Though trammelled, somewhat, in addressing an audience composed, to a large extent, of those who had known him from boyhood, he displayed earnestness of one who comes to his fellow-men, deeply impressed with the vital importance of the truths he utters, and there was the naturalness of one who thinks only of the awful issues that hang upon the acceptance or rejection of the message, which God sends to lost sinners, through him. The preacher, who is deeply in earnest and forgets himself so far as to be himself, will, in spite of many imperfections, command and rivet the attention of his hearers. The sermon we heard from Bro. Isom, confirmed the hopes of his Christian

friends, that God had called him to a great work. Nor were those hopes entertained by his Oxford brethren alone. His fellow-students at the Seminary honored him for his talents and loved him for his piety.

Quotations from a letter, written by Bro. T. J. Rowan, will show the estimation in which he was held by the Professors, and students at the Seminary, and also give some interesting facts as to his ministerial work, while pursuing his theological studies.

"Bro. Isom entered the Seminary at Greenville, S. C., in the fall of 1875. As a student, he succeeded well. He was at once regarded as a modest, earnest Christian man. He did much good by visiting and preaching to the poor. He often preached to the prisoners at the jail. But his great work was among the hands employed in the Greenville factories. The destitution there was great. Bro. H. T. Daniel, who was associated with him in this work, says: 'Such a scene could not fail to touch a soul so full of heavenly zeal as was his.' His work there, in connection with others, resulted in a great revival. Bro. Paul Willis, a fellow student, says: 'As the result of this revival, about eighty souls were converted, and union and peace were restored to many families, hitherto divided.' Bro. Isom remarked, after returning from a successful visit to one of these families, about as follows: 'Behold the fruits of the religion of Jesus! There is not a happier family in Greenville.' As an evidence of their love for him, many of them, though poor, had his photograph taken as a precious keepsake. Bro. Daniel remarks again: 'After being intimately associated with him, for two years, I regard him as one of the most devout and earnest men I ever saw.'

"As to the impression he left on the citizens of Louisville, I quote the following from an address of welcome to the students of the Seminary, at the opening of the present session, by Mrs. Lizzie Woodbury: 'One glad, bright fact, that of Bro. Isom, has been removed from us by death. This year he was to have been with us, and it seems impossible to realize that the bright, young life, so full of hope and promise, has been involved in the silence of the grave. His loss is deeply felt, for he was warmly admired for his talents and acquirements, and greatly beloved for his many noble qualities of mind and heart.'

"He was held in highest esteem by his teachers in the Seminary. In proof of the fact, I take the following from the address of Dr. Broadus, at the opening of the session: 'While death is abroad in the land, causing many to mourn, he has also specially saddened our hearts. One of our number, Bro. J. A. Isom, died a few days ago. He had expected to be here to-night. His death was perhaps the result of over-work.'

"The died early, he was eminently an earnest Christian man; modest and gentlemanly in his manners. Persevering in his work, he toiled on with no small success. It is not necessary to live a long life, but it is necessary that we be devout and earnest men. May God help us all, young and old, to be earnest."

"His character as a student, a man, a Christian and a minister, will long be remembered by his fellow-students. We think of him with regret, admiration and affection. His name is often mentioned in our social and religious meetings, and is sure to stimulate to higher and nobler action. His ministerial life was short, but it was full of faithful work for Christ. And now he rests; his fortune and his sweetest.

No more shall rest at strife; For death has moulded into calm complacencies The statue of his life."

Yes, "the rests" and here, I would end and let the last words be from those who best knew his worth and work, during the last two years of his life, did I not feel that the most precious loss of his beautiful life was in his closing scene.

Our dear departed brother was engaged in a protracted meeting when attacked by the disease (dysentery), which in a few days, proved fatal. He continued to labor until he was completely prostrated. Then, without any apprehension of danger, he turned his face toward Oxford. Here lived his uncle, Dr. T. B. Isom, an eminent physician—here were the friends of his childhood, and here lived the one to whom he was bound by the dearest and tenderest of earthly ties. From the ears he was carried to his uncle's residence, from which, in less than two weeks, his body was borne to its last earthly resting place. His uncle, on the morning of the last day, informed him of his approaching end. He was

at first startled, as he was even then expecting to return, in a few days, to Louisville. The agitation, however, was only momentary, and not the result of alarm, but rather of the sudden interruption of cherished plans of labor in the cause to which he had concentrated his life. When he had recovered from astonishment at intelligence so unexpected, "the peace of God which passeth understanding" irradiated the features of the dying Christian. There was a "desire to depart and to be with Christ"; there was ecstatic rapture, in the very presence of death. To stand by that dying bed was a privilege for which to thank God. Shall we speak of his death as untimely, who, by his peaceful end, teaches a whole community how to die the death of the righteous? Shall we mourn over the early termination of that holy life, and by the broken shaft symbolize its incompleteness? We will rejoice, rather, that the life of our departed brother, though brief, was crowded with heavenly, Christ-like deeds.

"We live in deeds, not years; in thoughts, not breaths." In feelings, not in figures on a dial.

Who thinks most; feels the noblest; acts the best. Life is but a means unto an end; that end, Beginning, mean and end to all things—God.

The dead have all the glory of the world. Measured by such a standard, the life of Rev. J. A. Isom was a long, a finished, a complete life.

Nov. 15, 1878.

The Board of Ministerial Education.

This Board will soon have under its care a number of young ministers, perhaps a larger number than usual. We have been praying that the Lord would send laborers into his harvest. He is answering that prayer. Now what shall we do with the laborers? Shall we send them into the field with sickles so dull that they will destroy more grain than they reap? Or rather shall we not send them out as "workmen that need not be ashamed, rightly dividing the word of truth"? These brethren are coming to Mississippi College to sharpen their sickles. The Board of Ministerial Education need somehow to turn the grindstone while a keen or keener edge is being put on these reapers.

I am aware that just at this time a spirit of dependency seems to rest upon the people. It is, perhaps, natural that it should be so. The cotton crop has been short (only in this immediate section—E.), the price is low, business has been greatly interrupted, and the future seems dark, and many will say that they cannot give to this or any other cause of benevolence as they have given heretofore. But these same brethren will probably not curtail their tobacco supply, their table comforts, or their personal or family expenses, but they will try to meet the emergency by diminishing their offerings to the Lord. Can such a course be pleasing to the Master?

A brother wrote me, not long ago that he "must live." I do not know that it is so absolutely necessary for any of us to live as to require the use of that strong word "must," to express it. Possibly, the best thing some of us could do, would be to die. But the cause of Christ "must live," and "must live" in hard times as well as in easy times. There is absolute necessity for that, and it cannot be expressed too strongly. If that were to die the hope of the world would die with it. But would it not have died long ago if its living had depended upon what some of us have done for it? And what progress is it to make this year, this dark, hard year? Will it make any, through your efforts or mine? Must it go backwards, must the work cease because the times are hard? It seems to me God is trying His people. He is trying their faith, and the strength of their love and attachment to Him. Is He not saying to each one of us, "Simon, son of Jonas, lovest thou me more than these?" We may say, "Thou knowest that we love Thee," but can we prove it? It is such an easy matter to prove our love to Christ when our hands are full and when all goes well with us. It is another thing to prove it when our hands and pockets are empty.

The Saviour says, "If ye love me keep my commandments." One commandment is, "Go ye into all the world and preach the gospel." The only way, then, you can go, the only way you can obey that command, is to go in the person of another. The young brethren who will soon be here in College are anxious to go, they feel that God has said to them, "go," and they wish to obey. But they lack the means to fit them for the work. You have means, it may be, not much, but you have some. These brethren then will enable you to obey that command of Christ, and you can enable them to obey it. We ought to know and remember, brethren, that the commands of Christ are not suspended during hard times. The Great Commission is still in force, and I doubt not we are just as truly obeying it in preparing men to preach the gospel as in sending them to foreign lands to teach the heathen the way of life.

And now, brethren, what will you do to enable these young men to become efficient ministers of the New Testament? How much interest has each one of you in the Great Commission? How much do you desire that the gospel be preached to all the nations? Have you prayed for more laborers? God has answered your prayers, here they are. What will you do with them?

We shall need money—how much I cannot tell you we know the number to be provided for. Who will be the first this year to make a free-will offering to the Lord for this cause? All donations will be acknowledged in the Record.

W. S. WEBB.  
Secy. Board Ministerial Education.  
CLINTON, MISS., Nov. 15, 1878.

To the Baptists of North Louisiana.

Dear Brethren:—A part of true religion, according to James, is, "to visit the fatherless and the widow in their affliction." And apropos to this important duty, I want to call your attention to an excellent opportunity to cultivate this needful grace. One of the most faithful and efficient ministers we have ever had in our State, was Bro. N. W. Wilson, who recently fell a victim to yellow fever, in New Orleans, while in the faithful discharge of his pastoral duties among his stricken people. Bro. Wilson left a wife and seven children, six of them under thirteen years of age, to be provided for by his brethren. His only means of support was his salary, out of which, he was never able to lay by anything for the future. I am told he had no insurance on his life, and therefore, his death leaves his family well nigh penniless. The Baptists of other States have been invited to contribute something for the purpose of raising a fund with which to provide for the education of the children and the maintenance of the family. We, of Louisiana, have not been asked for any assistance, for the reason that some parts of our State have been called upon to pay heavy tribute, not only in pecuniary resources, but in suffering and human life. But we are willing, on that account, to withhold our substance, and take no stock in this beautiful and tender charity? I am sure we are not, but that we are ready with our brethren of other States, to visit this widow and these orphans in their affliction, with our sympathies and money.

We, of Shreveport, have already forwarded a contribution to this worthy object; and I assure you, brethren, that I would take great pleasure in receiving and faithfully forwarding to sister Wilson any sums, whether great or small, that you are willing to contribute. And remember that, while the Lord loves a cheerful giver, He also says: "The liberal soul shall be fat." Come, brethren, help this dear family all you can.

Address, J. A. HACKETT, SHREVEPORT, LA.

An Answer to Quid Nunc.

Allow me to answer your curious correspondent "Quid Nunc" of the 8th of August last.

1. "Where is the Scripture authority for granting licenses to preach?" etc. I answer, it is found in more than one place in the New Testament, but, especially in the history of Paul. Read the ninth chapter of Acts. Here is an account, not only of the conviction and conversion of Saul of Tarsus, but of his being licensed to preach, as I take it, by the disciples at Damascus.

It is said in the nineteenth and twentieth verses, "Then was Saul certain days with the disciples." \* \* \* and straightway he preached Christ in the synagogues." That he was not there and then ordained, is clear from two several considerations.

First, no presbytery could have ordained him without disregarding the divine injunction afterward insisted upon by himself, "Lay hands suddenly on no man."

Second, Paul was regularly ordained by the laying on of hands, subsequently at Antioch. Read the thirteenth chapter of Acts; and notice, if you please, that, to the time of his ordination, no account is given of his baptizing a single convert, though he had been the means, in the hands of God, of converting hundreds.

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And now, brethren, what will you do to enable these young men to become efficient ministers of the New Testament? How much interest has each one of you in the Great Commission? How much do you desire that the gospel be preached to all the nations? Have you prayed for more laborers? God has answered your prayers, here they are. What will you do with them?

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Paul began to preach A. D. 26, was ordained A. D. 48, was executed A. D. 68. It is thus seen that he labored twelve years as a licentiate and twenty years as an ordained minister. During these twelve years he exercised no function peculiar to a gospel minister except preaching. He either preached as a licentiate or without authority from any church. He hardly did the latter.

It appears to me that Timothy, also labored a long time as a licentiate minister. It was A. D. 52 that Paul visited Lystra, Timotheus (Timothy) "was well reported of by the brethren," said to be a "goodly specimen of a minister." So Paul would have him to go forth with him, to preach to the churches. Read the sixteenth chapter of Acts. No mention is made of ordination till A. D. 65. (1 Tim. 1:14.)

The question is asked is *the* ordination creating a third officer in the church. I answer, no. A licentiate is one simply observing the office of Bishop, but placed under probation by his church till she can judge of his Scripture qualification, viz: vigilance, sobriety, good behavior, hospitality, aptness to teach. When these are manifest such a one may be made Bishop or Elder by the laying on of the hands of the presbytery. Previously he is no more an officer, than a clerk or leader of church music or prayer meeting is a "third" officer.

2. To your correspondent's second enquiry I reply, no church, or Spirit, are authority to select *any* member they desire to administer ordinances. The choice of the church of one to administer the ordinances, involves the imperative duty on the part of that church to call such one to *ordination*, in keeping with the Scripture precept and example. The ordinances are not legally administered without such officer. I stand ready to sustain this last proposition in a separate communication.

ST. CLAIR LAWRENCE.  
Nov. 15, 1878.

Bro. Friley's Work in Louisiana.

The State Convention, at its last meeting, at Shiloh, appointed an executive board, and gave instruction to said board, to select a suitable corresponding secretary, whose duty it should be to give his entire time to evangelizing the State by preaching, collecting funds, and supervising the work of the board in the interest of missions, throughout the State. Bro. W. C. Friley, of Trenton, was appointed to this arduous task, and the Lord has blessed the cause under his ministrations, beyond the most sanguine expectations of the friends, or the fears of the foes, of the cause of Jesus. To tell what has been accomplished is the best comment on the work. The following has been done:

Bro. Friley has been engaged, in the work thirteen weeks; has traveled four hundred and sixty-eight miles; has preached seventy-one sermons, and has conducted forty-seven prayer meetings. This work has resulted in the conversion of more than one hundred persons, ninety-six baptisms, ten accessions by letter, four by restoration, and the collection of \$1,000.00 for State Missions. Thus the good work goes on. *Succors for Jesus* is the word. Come up, brethren, fall into rank, and pass it down the line.

Bro. Friley has been cordially received by the people, where he has been, and has endeavored himself to them very much. He preaches pointed, soul-reaching and effective sermons, and these are accompanied by some admirable singing, which is not only one of the great attractions of his meetings, but also an agency of power in moving the people to act on their convictions of duty. Besides his preaching and singing, he has frequent informal services. These he manages with wonderful tact, and accomplishes with them much good.

I do hope that Bro. Friley, ever conscious of the thought of abandoning the work, has been heartily encouraged by the cause, will have the hearty co-operation of every Baptist in the State, and I am sure every one has reason to be encouraged to aid in this work, from the fact that it is so much blessed. It is certainly the Lord's work. Our people were proud of the famed Penn, and the lamented Nelson and Jackson, but the Lord never blessed any one of them, in their labors in this State, more than He is now blessing this brother. While the Lord is with us, let us work.

W. H. McGEHEE.  
MINDEN, LA., Nov. 11, 1878.

When Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you."

"No, I can take nothing for this cause, seeing it's me," said Mr. Fuller. The man was stung and said, "Andrew, you are right; here are ten pounds seeing it is for the Lord Jesus Christ." This is the true motive.

JOE WORKS  
All kinds of Job Work, and in good style and on moderate terms.

MISCELLANEOUS.

Action of the Foreign Mission Society.

The Committee on New Missions and Missionsaries would respectfully call the attention of the Board to the fact that for some time Bro. W. C. Friley, and wife, and Miss Stein of Tennessee have been laboring in China at the same time, Bro. Friley and Miss Walden, of Tennessee have been laboring for some time in China. Bro. Friley has been laboring for some time in China, and Miss Stein of Tennessee have been laboring in China at the same time, Bro. Friley and Miss Walden, of Tennessee have been laboring for some time in China. Bro. Friley has been laboring for some time in China, and Miss Stein of Tennessee have been laboring in China at the same time, Bro. Friley and Miss Walden, of Tennessee have been laboring for some time in China. Bro. Friley has been laboring for some time in China, and Miss Stein of Tennessee have been laboring in China at the same time, Bro. Friley and Miss Walden, of Tennessee have been laboring for some time in China. Bro. Friley has been laboring for some time in China, and Miss Stein of Tennessee have been laboring in China at the same time, Bro. Friley and Miss Walden, of Tennessee have been laboring for some time in China. Bro. Friley has











